The CHRONICLE of the LONDON MISSIONARY SOCIETY

1927

[redacted]

LIBRARY OF PRINCETON
MAR
THEOLOGICAL SEMINARY

I-7

TO BE RETURNED
TO THE EDITOR,
LONDON MISSIONARY SOCIETY,
42, BROADWAY, WESTMINSTER, S.W.1.

Digitized by the Internet Archive
in 2015

https://archive.org/details/chronicleoflond1927lond_9

NOVEMBER, 1927 PRICE TWOPENCE

The CHRONICLE of the London Missionary Society

5016

Woman Gardeners of Serowe, Bechuanaland *Photo: African Films Committee*

N.B. for NOV. 18. By this date all responses to the call for assured support must be at Headquarters in readiness for the critical Meeting of Directors on DEC. 7

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Rev. L. G. and Mrs. Phillips, from Amoy, September 12th.

Miss J. T. Williamson, M.A., from Calcutta, September 11th.

Miss. H. L. Hawkridge, B.Sc., from Madras, and Miss M. H. Spence, B.A., from Nagercoil, September 12th.

Rev. H. and Mrs. Bunce, from Shanghai, September 23rd.

Rev. W. A. and Mrs. Fletcher and child, from Gooty, South India, September 29th.

Departures

Miss M. Wood, returning to Peking via America, per s.s. *Lancastrian*, September 10th.

Rev. and Mrs. Govan Robertson and daughter, returning to Senga Hill, Central Africa, per s.s. *Armadale Castle*, September 9th.

Mr. J. B. Tayler, returning to Peking, per s.s. *Emperor of Australia*, September 10th.

Rev. A. E. and Mrs. Smith and daughter, returning to Gooty, South India, per s.s. *Mashobra*, September 10th.

Miss M. Ward, returning to Hongkong, Miss V. D. A. Silcocks, B.Sc., appointed to Hongkong, Dr. and Mrs. J. H. L. Paterson and two children, returning to Shanghai, and Miss F. Harrison, appointed to Shanghai, per s.s. *Mongolia*, September 23rd.

Rev. T. and Mrs. Tester, returning to Madagascar, per s.s. *Leconte de Lisle* from Marseilles, September 29th.

Mr. C. Headland, returning to Calcutta, per s.s. *Pilsna*, October 1st.

Miss H. M. Davies and Miss E. M. Wells, returning to Hongkong, per s.s. *Mantua*, October 7th.

Births

WALDEN.—On July 7th, at Bangalore, South India, to Mr. and Mrs. A. E. Walden, a daughter (Alison Winifred).

BUCK.—On September 27th, at Blackheath, to the Rev. and Mrs. T. E. Buck, of Madagascar, a son (John Malcolm Beverley).

Marriages

NIMMO—FOSTER.—On September 7th, at Union Church, Shanghai, Nellie Foster, of Shantung Road Hospital, Shanghai, to Mr. Jas. Nimmo, of Shanghai.

GILLISON—SANDERS.—On September 10th, at the Edkins Hall of Medhurst College, Shanghai, Kathleen Sanders, of North China, to Dr. Keith Gillison, son of Dr. and Mrs. T. Gillison, of Hankow.

ORR—BENTALL.—On September 15th, at Chapel Street Congregational Church, Southport, Ian Morison Orr, M.B., Ch.B., elder son of the late James M. Orr and Mrs. Orr, Glasgow, to Marjorie Violet, daughter of Wm. C. Bentall, O.B.E., F.R.C.S.E., and Mrs. Bentall, Birkdale.

Death

GELLER.—On September 21st, at Middlesex Hospital, Eric Wilson Geller, son of Rev. W. H. and Mrs. Geller, of Central China, aged 19.

Watchers' Prayer Union—New Branches

AUXILIARY.	CHURCH.	SECRETARY.
Coventry	Bedworth, Old Meeting	Mrs. Alton
Skipton	Skipton	Mrs. Naylor and Miss B. Hurst
Stockport	Bramhall	Miss E. Harrison

M.A.C. Prayer Meeting

The Monthly Prayer Meeting will be held in the Committee Room (top floor) of the Mission House on Friday, November 18th, at 5.30 p.m. Mr. F. E. Broughton will preside.

Wants Department

Mr. Baker would be very grateful for the gift of a bicycle for the use of native evangelists in the Bezanozano country, and for gramophone records.

Mrs. Witney, M.B., Ch.B., would be grateful for the gift of a microscope (with oil immersion lens) to help her in her tests for malaria in her country dispensary work; also for an aluminium fish kettle, medium size, to be used as steriliser for instruments.

Rev. J. H. Brown, Kaurapukur, would be grateful for the gift of lantern slides.

Miss M. Rawles, Anantapur, would be greatly helped by the gift of a portable typewriter.

Rev. H. W. Newell, Coimbatore, would value the gift of Meccano sets, or parts of sets for his boys' school; also simple illustrated boys' and children's books for a lending library for holidays.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48 Broadway, Westminster, S.W.1., before sending gifts.

Acknowledgment

Mrs. E. H. Lewis, Bellary, gratefully acknowledges the gift of hymn books and a gramophone.

Contributions

The Directors gratefully acknowledge the receipt of the following anonymous contributions—

"G.J.P." £1. A.H.W.B. £1.

"Five Loaves and Two Fishes" £6 14 0.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the cases of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society NOVEMBER, 1927

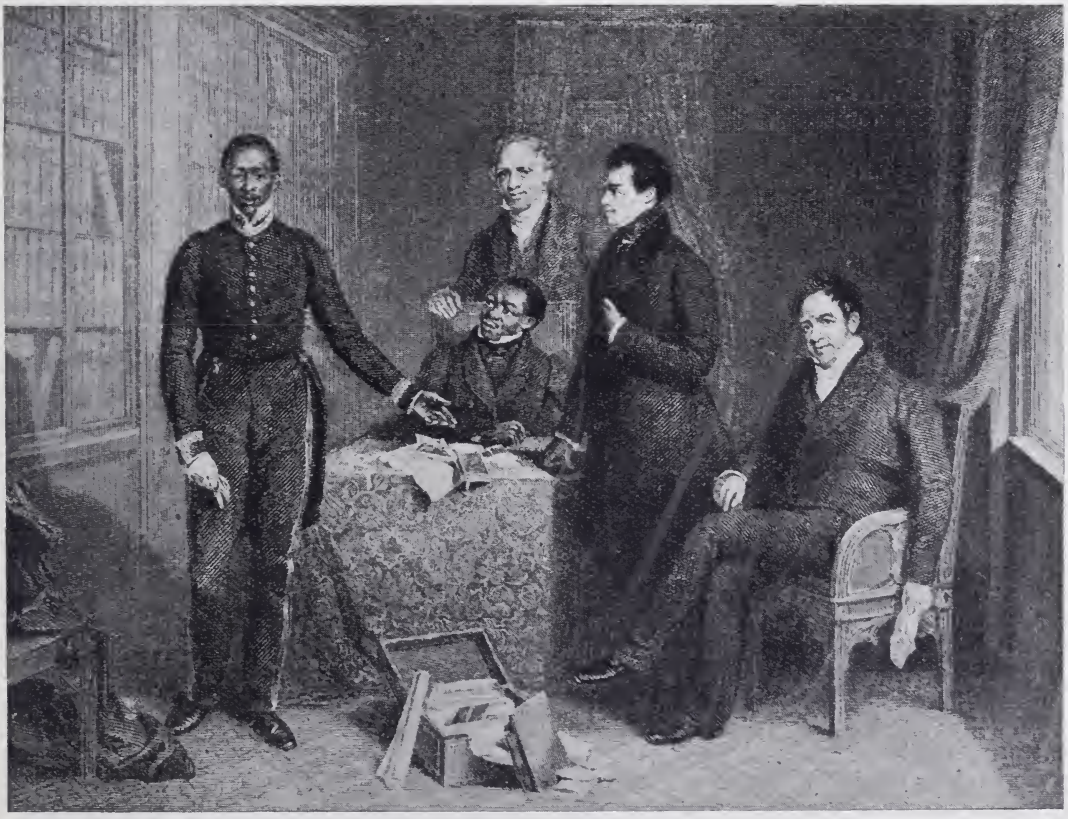
A Page of African History

A Visit to London

LONDON is an amazing place. If the story of all who have trodden its pavements could be told, it would be found linked with the ends of the earth in the persons of all sorts of unlikely visitors. Did not the Pilgrim Fathers find an American Indian who had lived in Cornhill? Nearly a century ago two Africans came to England, and their story throws such light on the work of Vanderkemp and Read, our two pioneers at the Cape, that it is worth recalling at a time when their achievements are apt to be forgotten.

. . . . . .

Jan Tsatsoe was a Kaffir of the Amakosa tribe. His father belonged to one of the ancient families, and is said to have been himself a Chief. When he was thirteen Jan came to Bethelsdorp to be taught under Vanderkemp and Read, his father having determined that the boy should in that way



Jan Tsatsoe, Andries Stoffles, James Read, Senr., James Read, Junr., and Dr. John Philip, from a painting made in 1836 when they gave evidence before a Committee of the House of Commons on the treatment of Aborigines.

5002

be prepared for the day when he should become chief. Dr. Vanderkemp—himself a Dutchman—taught the unclothed youth to read English as well as Dutch, and unfolded to him the message of the Bible.

Twice the boy accompanied the Doctor to Cape Town, where his observant eye and lively mind found a new world in the making.

In 1815, when he was twenty-four, Tsatsoe determined that his calling was to make Christ known to his own people, and for about twenty years he acted as assistant missionary to John Brownlee, at the Buffalo River Station, now known as King William's Town.

The duties of Chief were discharged by an elder brother while Jan was preaching and teaching, but he was frequently consulted on matters of importance. It is related that on one occasion two Kaffirs came before the Chief to claim the ownership of a colt, each asserting that he possessed the colt's dam. Tsatsoe decided that both the mares should be brought, and the colt let loose to choose for itself before the court. The colt went straight to one of them, and there seemed to be no doubt about the mutual recognition, which settled the dispute.

In 1836, the famous Aborigines Committee of the House of Commons was listening to evidence from all the important frontiers of Britain as to the treatment of Native Races. Among the witnesses was Tsatsoe, who told with dignity and eloquence which commanded respect, the unhappy story of his peoples' sufferings.

He received the justice he had sought, and went back to Africa taking with him a large supply of books and school apparatus, and leaving behind a new sympathy for a people endeavouring to rise to their inheritance in the Christian faith.

. . . . . .

Andries Stoffles was a Hottentot whose mind was first guided to the ways of grace at Bethelsdorp. He came there as a raw youth smeared with red ochre, and wearing a cow's skin over his shoulders, expecting to get a present of beads or a button. He went away disappointed.

But coming a second time, the high purpose of the missionaries was made plain to him, and he found light. The spread of the knowledge of the love of God manifest in Christ then became his absorbing task. A few of the Bethelsdorp people were drafted to some public works, and Stoffles voluntarily joined them. To these toilers and others who worked with them Stoffles preached with such effect that he was imprisoned in the true apostolic fashion for disturbing the peace.

But he was not to be silenced that way; he told his great story to his fellow prisoners, and was sent back to Bethelsdorp to keep him quiet. Stoffles was able as well as earnest. He went with the missionaries when Bechuanaland was opened, and travelled with John Campbell on his second journey to what was then the practically unknown interior. His gifts as a linguist, and his keenness in the service of the Mission must have made him an important member of those early journeys.

Stoffles came to London with Tsatsoe in 1836, and gave evidence before the Aborigines Committee. He gave his life too, for the English climate was hard upon him, and he died soon after his return to Africa.

While in London he told an Exeter Hall audience, "The only way to reconcile man to man is to instruct him in the truths of the Bible. Where the Bible comes, the minds of men are enlightened. Where it is not, there is darkness; it is dangerous to travel through such a nation."

THE SITUATION IN CHINA

The latest returns seem to indicate that the North, South and East China missionaries, who had left their stations under consular orders, and were waiting at the ports, have now returned.

In North China, after discussion of the present situation by the Executive Committee, and after getting the advice of the Consul, it was decided that men, women and children might return to Tsangchow, and that men and women without children might return to Siaochang.

RETURN TO WORK IN THE NORTH

Central China remains in confusion. On August 30th the foreign staff in Hankow consisted of the following: Messrs. Rowlands, Price and Onley, and Miss Terrell. Permission had already been obtained for the return of Mrs. Rowlands and family, Mrs. Terrell and Miss Coxon. Permission was not necessary in the case of men and they were allowed, at their own risk, to travel to surrounding places, but not to reside in any place for long.

The Last Month

The Response to the Call

CHURCHES are responding. Well-known missionary churches are leading the response as would be expected. Those who do the most are, in all Christian work, invariably the folk who are ready to do a little more. A wonderful loyalty is always at the disposal of our missionaries from those many in the home lands who pray and work for them. That loyalty is itself an inspiration. It is true to say that the people who are most concerned about the situation are those who have known and helped the Society the longest. We shall get as much as one-third of the whole advance which is being sought from the true and tried friends of Christian Missions. They are doing their part nobly.

. . . . .

Recruit Others

But they cannot save the whole situation. It is only by the enlisting of the previously unenlisted that we shall gain what is essential. That uninterested and comparatively indifferent two-thirds among us whose hearts and minds have yet to be won—they are the real crux of our problem. Can we arouse them, and in the arousal help to uplift the life of the churches which contain them. Why not? As our Christian fellow-members we owe them a duty, and the situation may help them to a new way of life. Those who are not in the effort of the Christian Church to carry the saving gospel to mankind miss the deepest satisfaction of the Christian life. We have a joy-giving mission to these. No Church—for its own sake—ought to be outside this great endeavour to make Christian redemption known to every man.

. . . . .

Use Boxes

Children and young people are joining in the struggle to prevent withdrawal. The last few weeks have seen more than three thousand extra "Hope of the World" boxes distributed in our homes. That good work is still going on. Every box tells its story, and links up the home with God's great world. Why should not ten thousand boxes be placed in the hands and homes of our people this winter? The average gift in a missionary box is well in advance of 5s. a year. Let us see to it that the box becomes a blessing (not a punishment for petty faults) and a means of spiritual education.

. . . . .

And the Envelope Plan

Thousands of young people and others who can help through the envelope system are coming into line with our effort to stand fast everywhere for God. At the moment of writing we are unable to cope with the demand for missionary envelopes for regular giving. We are clamouring at the printers' for a second 100,000, and we hope they will not prove enough to meet the demand. Envelopes mean work, real, hard work, for the distributor and collector. We must see to it that such work never becomes mechanical, but is always associated with the unlimited love of God and the greatness of His Kingdom. But boxes and envelopes will not take us all the way we need to go if the whole extra £25,000 is to be secured. Monthly, quarterly, and annual subscriptions from the people who can well give more liberally must add their strength to the volume of advance. At least 10,000 new and regular subscribers ought to be secured. How many of these may be found in *your* Church? This is the question we are asking in every one of our churches, and it is a question to be answered NOW.

. . . . .

Challenges

Some of the oldest and most generous friends of the Society have been the readiest to do more. Two well-known contributors have helped by paying in a capital sum, representing their giving for the next four years, thus helping capital as well as ensuring contribution. One other friend has also given £200 a year extra for five years. That gift is also a challenge. Rich and prosperous—struggling and poor—reasonably endowed and comfortable—the challenge is one of God to us all—to each according to his several ability. For we are the trustees of a God-given heritage—*and it is in danger.*

N.B.

THE CHRONICLE AND NEWS FROM AFAR

A letter has been issued to our Magazine Secretaries, offering specimen copies of the Magazines for use in the annual effort to secure additional readers.

It will not be too late if Secretaries send their requests for free copies directly this Chronicle reaches them. New supporters are now being won in the churches by the every-member canvass. If they are to maintain their interest in the Society's work, they should become regular readers of the monthly magazines.

"Anatha Asrayam"

By Geo. Wilkins
of Bangalore

THE Indian Christians are more and more realising their responsibilities to their own people, and the National Missionary Society expresses the determination of the Indian Christian that the evangelisation of India is his responsibility.

The "Anatha Asrayam" (Refuge for the Destitute) Bangalore, is a further expression of this determination and of the realisation that social work must have a large place in the Christian programme.

The founder of this Refuge is Dr. G. B. Venkatesalu, an Indian Christian of the London Mission, and a member of the Rice Memorial Church, Bangalore City. He is a doctor of the sub-assistant surgeon's grade, and besides having a wide practice has a Dispensary in one of the busiest parts of Bangalore. He is a man of retiring disposition, consecrated to the service of Jesus Christ. His medical work has naturally brought him into intimate touch with the suffering, the destitute and the helpless, and his heart has been greatly moved as he has seen the helpless cripple, the blind and the aged, with no home and no resting place except the street and sometimes the very gutters.

Dr. Venkatesalu has spent many a night wandering the streets of Bangalore, giving what help and relief he could to those in suffering and distress. The work among the beggars of Bangalore has been going on quietly for some years, but as it proved its usefulness and the need was great, it was decided to form the "Christhu-Seva Samaj", the Christ-Service League.

About four years ago, Dr. Venkatesalu persuaded the President of the Municipality and his wife to see for themselves the condition of these poor beggars at night. The result of their midnight visit was that the Municipality granted a piece of land for the purpose of erecting a shelter for the homeless beggars.

The buildings have been erected chiefly by money from America, and consist of sleeping-rooms, cook-rooms and a long open verandah for temporary sleeping and for morning and evening prayers.

The Refuge was dedicated in March last by Dr. Stanley Jones, the author of *The Christ of the Indian Road*.

In the Asrayam, there is no caste or creed. Beggars are unconditionally admitted into the Refuge and are classified under two heads—Permanent Inmates and Temporary Inmates.

The Permanent Inmates are the blind, the lame, the maimed, the aged and the infirm, who are helpless and unable to go about, even to beg food. These are housed, fed, clothed, medica ly treated and looked after in every way. Most of these people are those who were lying about the streets uncared for. Some of them are suffering from incurable diseases. The Temporary Inmates consist chiefly of able-bodied men and women who were once beggars, and who have been persuaded to work. They are now earning their livelihood and are partially paying for their accommodation. A cooking-place and sleeping-room is given to them.

A basket-making industry has been started, and it is hoped spinning and weaving will be introduced as soon as funds permit.

Dr. Venkatesalu states that the institution is not meant for proselytising purposes, but for social service, and for proclaiming the knowledge of the saving power of Jesus Christ.

I can only give one case of rescue, but it will indicate the type of work which is being done.

An old woman was found begging with a little child about four years of age. The child was evidently of European parentage. On inquiry, it was discovered that the boy was born to an Indian *coolie* woman by a European miner in the Kolar Gold Fields. The mother died eight days after the child was born and the grandmother took charge and brought him up and made her living by exhibiting the boy and begging. With great difficulty the boy was rescued, and a small pension has been given to the grandmother. The boy has been sent to a European school and is supported by an American lady.

One does not require much imagination to appreciate what this boy has been rescued from, and what it will mean to him.

Six children are being sent daily to school and nine others to a Welfare Centre, and a

"Anatha Asrayam"

4965

Refuge for the destitute at Bangalore, founded by Dr. G. B. Venkatesalu, member of the Rice Memorial Church, Bangalore

Night School will be started as soon as funds permit. The attendance at morning and evening prayers is entirely voluntary, but there are usually about 80 present in the morning and about 150 in the evening. Texts of Scripture and Christian lyrics are taught, and I was astonished at the quick way these people not only repeated the texts, but in some cases gave the meaning, and men, women, and children vied with each other in repeating verses from the Bible.

The work is social—to give a home to the homeless and destitute beggar, but it has a positive religious basis. Dr. Venkatesalu does not attempt to hide the fact that he is a Christian, nor that he has been moved to take up this work out of love to Christ, nor that his message to these people is the Christian message. That is clearly stated over the gate-way at the entrance, where the motto of the institution is also given, namely, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

The Refuge is supported by public subscriptions from Hindus, Mohammedans and Christians which amount to about £10 a month, and the Municipality, recognising that the work is doing a much needed service to the public, makes a monthly contribution of about £12 a month.

Some time ago a Mission offered to take over this work and finance it, but Dr. Venkatesalu refused the offer at great personal sacrifice, as he believes that the time has come for the Indian Christian to take upon himself the burden of responsibility for such social work as this. Dr. Venkatesalu speaks very gratefully of all the benefits he has received from the London Mission, and feels that one way in which he can show his gratitude is by carrying on this work for the destitute. At times he is in straits because his own profession suffers on account of the time he gives to the Asrayam, and also on account of the growing expenses of the work, but he goes on in faith and hope, carrying out the command of the Master.

THE JEW TO-DAY

The Christian Approach

THE Jew is taking his place to-day in a new world of freedom; barriers have broken down and are breaking down; ideas are changing; the old is dying in the new. He is forced to mix with men of all nations, abandoning the old policy of separation and segregation, and his Judaism has to stand the test of scientific enlightenment and modern conditions. The doors of the universities in most countries stand open; the teaching of modern knowledge is in his hands; the forces of democracy are beating upon him, and changes in his mental outlook and spiritual disposition are taking place. Jewry has struck its tents. The Jews are on the move. Anti-Semitism will not stop them. It will not solve their problems nor ease their difficulties. Negations accomplish little in this world. The Church of Christ must take its stand against these blind forces of prejudice and antagonism and declare openly and powerfully for the one way that will help the Jew to-day. The only way of breaking down the middle wall of partition between Jew and Gentile—the only way of destroying the enmity against the Jews as a people and as a religious sect is the way of Jesus. To that the Church has a new call in the special circumstances of our time. We have much to wipe out—let us wipe it out by our love and sincerity towards the Jew. The Jew has much to forget—let us say to him, "Forget it," and let him find a new spirit of toleration and hospitality in the Church of Jesus Christ. Learning and civilisation, democracy and universal suffrage, equality of education and opportunity will not destroy feelings of prejudice and jealousy, but the spirit of love in Christian nations and in Christian individuals will. Annihilation, Segregation, Assimilation, have all failed. Anti-Semitism and Anti-Judaism have failed. Repatriation will not solve the whole problem, but the glad sharing with the Jew of the blessings partly obtained through him, the ever-ready approach to him in Christian love, and the ever-open welcome to him as one who has travelled part of the way will open up new opportunities of understanding and sympathy. Fulfilment is the word we must bring into prominence—not negation, not destruction, not opposition, not an insolent superiority, but the fulfilment of the Jewish hope, and ideal in the salvation that is of the Jews, as realised in Christ.

(From *The Christian Approach to the Jew*)—2/6, cloth bound.

Boys and Girls—Shipbuilders

Points for a Leader's talk

(It is suggested that the names of the Ships be written up on a blackboard in order, as the Talk proceeds.)

TALES such as no man ever told before came from John Williams in 1838, when he spoke in England about the *Messenger of Peace*, and of the peoples of the far-away islands. He wanted a ship. Men and women were so thrilled by his story that they gave £4,000 for a new ship, the *Camden*. John Williams sailed very proudly back to his beloved islands in the new ship, and for a year she carried him and his teachers from island to island. Then came the sad day when John Williams and his friend Harris were murdered by the wild, foolish people of Erromanga. But the work they had been doing did not come to an end. The *Camden* continued her journeys from island to island for four more years. Then she came home—her hull was battered and her deck and masts had been damaged by many storms. "It will cost a great deal of money to fit her for her journeyings. It will be far better to build a new ship," said the experts. "But how are we to raise enough money for a new ship?" asked the Directors of the L.M.S. "Let us ask the boys and girls who care about the work John Williams did whether *they* can raise the money for us."

So the boys and girls heard again the story of John Williams—how he had met adventure and hardship and even death so that he might carry the glad Good News to the far-away islands. They saw that by helping to build a bigger and better ship they would be carrying out his great wish, so they set to work. They worked so well that to their great joy they found they had collected more than was actually needed to build the ship. In early spring, 1844, she was launched into the water and christened with the name of the great missionary shipbuilder himself.

Three A1 Barques

That was the first *John Williams*. After about twenty years of wonderful voyaging through storm and calm among the islands she was wrecked on Danger Island, in May, 1864.

At once the children began to raise money for a new ship, and with the £11,000 they had collected there was built the second *John Williams*. She sailed in January, 1866, but a year later she crashed on to the reef off Savage Island and was completely wrecked.

What was to be done? "Build another ship at once," said the boys and girls; and the insurance money (for the ship had been insured) helped a great deal towards the cost of *John Williams III*. She was launched as soon as possible, in October, 1868, and never returned to England. After a long life of twenty-six adventurous years among the islands she was sold to a trading firm, and in 1894 a new ship was needed.

You will remember that *John Williams I* and *John Williams II* had both been wrecked on the reef. There was no doubt that if they had been steam-ships they would not have been wrecked in this way, for they could have steamed away from the reefs. So the Directors decided that the new ship *must* be a steam-ship.

The Children's Steamship

As before, boys and girls were told what was needed, and they collected enough money for a splendid steam-ship—*our John Williams*. She was dedicated to her work, and sailed from Glasgow in March, 1894. Ever since then she has carried missionaries and teachers to and fro among the islands of the Pacific, and along the coast of Papua.

But the *John Williams* has a captain and a crew who must be paid and fed. She needs fuel to carry her on her journeys. She sometimes has to be repaired. And as she is not a *fairy* ship, all this costs money—nearly £13,000 every year.

If you collect half as much again this year for the New Year Offering as you collected last year you will pay for all the food, all the fuel, and all the wages, and keep the *John Williams* going for a year.

Revival at Serowe

Six Hundred Converts

By R. Haydon Lewis

THE head town of the Manwato people at which the late Chief Khama lived and ruled during the last twenty-five years of his life, has from time to time been the scene of very important and often very gay functions at which Royalty and High Commissioners have played their parts. I venture to say, however, that the meetings of the Native Advisory Council of the South African District Committee, which have just been concluded, have touched high water mark for real value.

The delegates have just returned to their homes, leaving behind them a harvest of blessing which calls upon us who are left to consolidate their achievements and to complete the task which they have so splendidly begun.

In Africans' Cars

The Councillors arrived at Palapye Road Station *en route* for Serowe on August 1st and 2nd, and were at once conveyed by motor cars to their hosts and hostesses who were awaiting them at their homes in the large native town. Twelve journeys were necessary to complete the removal of the forty-five delegates with their luggage from Palapye to Serowe, a distance of thirty-two miles.

It was interesting to have been able to accomplish this transportation of the Council in cars which were nearly all owned and driven by Africans, who lent them willingly for the purpose.

"Given to Hospitality"

The hospitality given by the members of the Serowe Church was a striking feature in connection with the arrangements which had to be made for the physical comfort of the delegates, who were divided up into groups of fives and distributed amongst the various sections of the people belonging to the Church. They received a very warm and cordial welcome, as they afterwards testified, having had plenty to eat and drink, in a time of exceptional hardship in regard to the food supply.

The Council opened with a public service in the Church, after which there followed a business meeting.

On Wednesday morning, after devotions, the business began at 9 a.m., and a very formidable agenda was presented consisting of matters brought by the various delegates whose churches wished for the discussion and advice of the Council in regard to the problems raised.

"First Things First"

The first item, however, was a request from Serowe Church for the provision of preachers for the purpose of carrying out a strong evangelistic programme during the whole time of the Council's visit. This was at once accepted by the Council and a sub-committee was appointed to draw up the plan of campaign.

The efficiency and enthusiasm with which this campaign was carried out was one of the most remarkable features of the meetings, and the results prove that upon the staff of workers now employed by the Society, we have men of spiritual power and of a high standard of devotion to Jesus Christ.

Our Ordained Ministers led by the Revds. Maphakela Lekalake and Andrew Kgasa, are a splendid set of men, and many of our evangelists approach very close to them in devotion.

At the end of the week we had no less than five hundred and five who had declared publicly that they wished to become followers of Jesus Christ.

The Big Crowd

One of the most memorable services was held on the Sunday morning when the Church itself was very full, and in the vestibule the people were standing as closely together as they could. The seating capacity of the Church is just under one thousand and when necessary another five hundred can be accommodated, as on this occasion.

The subjects discussed at the meetings were of considerable variety and interest, church discipline and education being the two most important. Other subjects of

Revival at Serowe

scarcely less importance to the ministers and evangelists were those of insurance against sickness, the institution of a provident fund, and the provision of educational advantages for the children of the poor but loyal workers among the L.M.S. churches.

The Women Active

A whole afternoon was devoted to the discussion of Women's work with a view to the co-ordination of such work throughout the Mission. Temperance Societies and Women's Guilds seem to be the directions in which this branch of the Church's work is going to be developed in the future, and the Church at Serowe is splendidly equipped for this new advance, having a strong trio in its leadership in the two lady Missionaries and Semane, the widow of Khama.

The Public Meeting held at the Chief's Kgotla at which about one thousand of the Chief's people and Headmen were present, gave a great opportunity to the leaders of the Church Council to express the sympathy of the L.M.S. Churches with the Manwato people in the great losses recently sustained by them in the deaths of their Chiefs Khama and Sekgome, and also enabled them to give messages of encouragement, to the present Acting Chief, Tshekedi Khama to which he and his headmen responded.

The last meeting of the Council was a service, to which the whole tribe had been invited. The Chairman, Revd. M. Lekalake, and the Revd. A. Kgasa conducted it, and it was a splendid and a crowning success both with regard to numbers and enthusiasm.

The total number of converts at Serowe apart from the out-stations, is six hundred and nineteen of whom five hundred and five had joined our classes during the visit of the Council.

Prayer and Praise

Let us Give Thanks

For the movement of the Spirit of God in the Churches, and for the increasing Missionary fervour.

For the co-operation of the Congregational Union with the Society, and the rallying of the Churches in the hour of need.

For the visit of Dr. T. T. Lew, of China, to England.

For the Jubilee of the Central African Mission.

Let us Pray

For Mr. Hawkins, the Foreign Secretary, who is now visiting China, and has many perplexing matters to deal with.

For the Chinese Christians, many of whom are suffering persecution.

For the Churches, that there may be a great and generous response to the Society's call.

For the Board of Directors, that they may be wisely guided in all things.

For Africa—the field of Special Prayer and Study this winter.

O Lord, who hast given unto us the manifold blessings of Thy providence and the riches of Thy grace, make plain unto us the holy privilege of giving, that we may know the joy of sharing our time, our talents, and our substance in the cause of Thy Kingdom, through Jesus Christ our Lord.

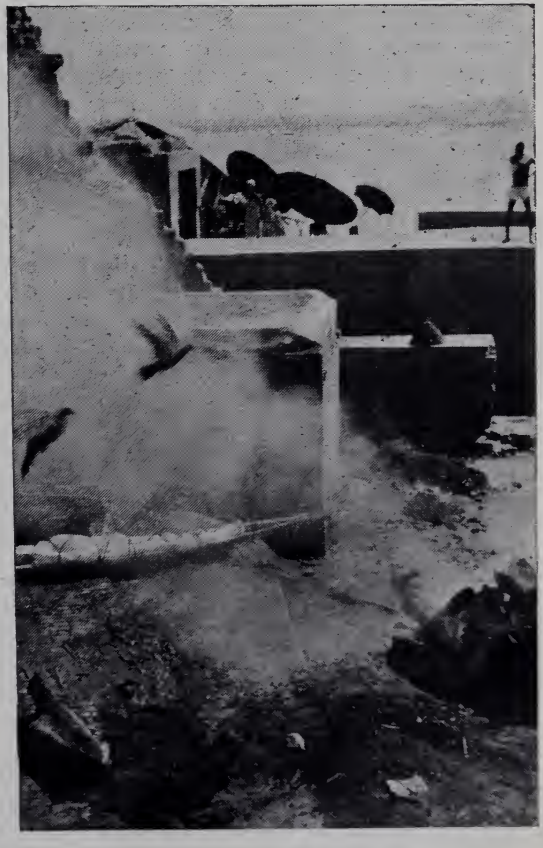


Photo: W. G. Murphy

Fire Burial at Benares

" There is something in the spirit of man which will not admit defeat. We must try again. . . . Only those will ever climb Everest who have faith that it can be done." These two sentences of Captain Norton's, to my mind, express the fighting spirit of the mountaineer, which has to be translated by all of us into our " Fight for the Kingdom." That "something in man which will not admit defeat " is certainly divine. Divine antagonism such as that is called for against all the hosts of evil in this our land and in every land. Are we men and women of faith going to sound retreat, and leave our land, or any land, to the mercy of all the wrong and evil folks who are about ?

(*Howard Partington in " The Fight for the Kingdom," a free L.M.S. leaflet*).

The Two Visions

By Edward Shillito, M.A.

I

NOT in dreams of the night, but in the clear light of day, two visions passed before me. They did not come to complete each other, but as alternatives. Either one, or the other would come to pass. And the question which it should be, I knew must be determined not by any mighty Fate moving men like chess-men, but by the decisions made by a number of human beings, among whom I had my place. *If—then* must always be the language of one who forecasts the future. If certain decisions were made, certain things would follow: if they were not made, other things. The first vision followed upon one decision, the second upon another. And the decision was not to be postponed indefinitely. *Before November 18th it had to be made.*

II

In the first vision I went swiftly through all the fields where the L.M.S. has its charge to keep. Over all of them there rested a shadow, as though our people had suffered a defeat. But in some I could see more clearly the marks of defeat. There was a village chapel deserted. There was in another place a company of simple folk looking in vain for the coming of their friend and counsellor. Sometimes it was a very little thing, as it would appear to some: a blind man in a Malagasy hut among the wild tribes of the north of the Island—waiting in vain for his friend, the Missionary, to visit him with his gramophone and his songs, and his prayers and his words of comfort. I saw the Christian folk in an island of the Pacific, from which confessors and martyrs have gone forth in other days; left to themselves they had become the helpless victims of Western civilisation. These also took to them modern ways of other kinds, but the Society, which before others came had claimed the island for Christ, was no longer there. Over its buildings I read the words: " I have found no works, of these finished." And at the hour when the harvests were waiting to be gathered in the East, I saw that the reapers had been withdrawn.

III

It seemed as if this Society after winning a great victory with terrible losses, in the hour of victory had called a retreat, and over all its workers had fallen the shadow of that failure.

IV

But there was another vision. In this also I went through all the lands sacred to those who love our Society; and in every one there were signs of movement. There was the light of hope upon the face of all the workers. The pioneering spirit of the L.M.S. was at work everywhere. They were not thinking of doing again the old things or of keeping within the frontiers of other days. They were children of the new world, claiming it for Christ as their fathers claimed the old world for Him. John Williams, Morrison, Livingstone, seemed once more to have come to life again in the new world. In the South Seas they were saving the child-races for some unknown, but beneficent, part in the story of the kingdom of God. In Africa they were taking their part in the act of Atonement, which the white races were offering to the dark peoples—leading them out into the peace and joy of Christ, and into the fullness of their own life. In India they were offering with both hands the gift of Christ to peoples, which had sought long and wearily for Him without knowing His Name. In the New China they were taking their place beside the Chinese Christians, and bringing to them the experience and wisdom and brotherly love which they had learned from Christ. And there, in a land, passing through many stormy changes, I saw these happy servants of God pioneering along new ways, but with the old spirit of audacity and faith, which dwelt in Morrison and Griffith John, and Arnold Foster, and their fellows.

The Two Visions

V

Everywhere the advance had been called, and the old Society was renewing its mighty youth.

VI

It must be one or the other. To withdraw is to acknowledge defeat. Not to withdraw is to sound the call to advance. But the decision at the moment does not rest with anything outside ourselves. We know that it is the will of God that all men should be saved and come to His light. We know, therefore, that it is not His mind for us that we must withdraw. The decision rests with us, and with nothing less in us than the spirit within.

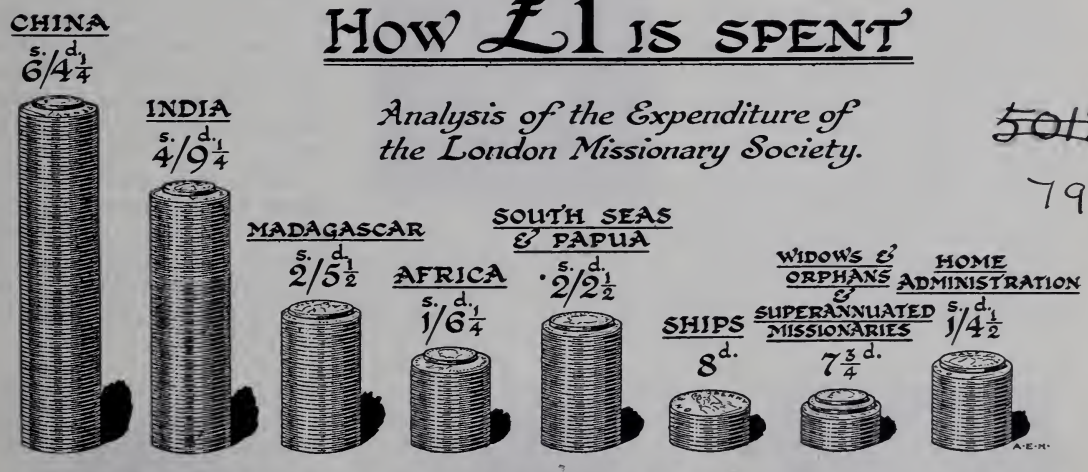
We speak of money needed; money is simply in this matter a vehicle for the spirit of man. It is the currency of our inward life. It is but a convenient way of giving ourselves in this cause. At the present moment this currency is essential.

VII

It comes simply to this. There are two visions before us. We have to choose which it is to be. There is a cheque-book or a promise form before us. We take up our pen to write. Upon what we—the members of the Congregational Churches—write, will depend the future of our Society. What we write will represent what we desire, and what we desire, will reveal, if we take this matter seriously, how much we believe, and how much being greatly forgiven, we love our Redeemer.

VIII

Seldom can so great a choice have come before us. And it seems as if out of the ages long passed there comes a voice charged with the power of the Holy Spirit. "Behold I have set before you this day life and death, the blessing and the curse."



The London Missionary Society (founded in 1795) has 301 Missionaries and over 7,500 Native Preachers, Teachers and Biblewomen in its foreign fields. They are ministering to a Christian Community numbering half a million. The sole object of the Society, as declared by its founders in 1795, is "To spread the knowledge of Christ among heathen and other unenlightened nations."

"NOW IS THE ACCEPTED TIME."

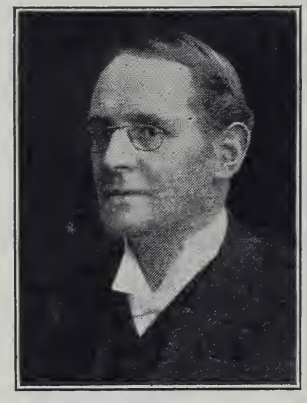
The great days of religion are those in which it is seen to be indispensable. I believe that such days have arrived, and that there never was a moment in history when mankind more fully recognised its need of the saving power of a great and charitable religion. If anyone has anything better than Christianity to propose, let him shout it from the housetops. He will certainly be listened to.

The Rev. H. R. L. Sheppard (lately Vicar of St. Martin-in-the-Fields).

A Live Church in Lincoln

NEWLAND Congregational Church, Lincoln, is fortunate in having personal knowledge of missionaries serving the L.M.S. in four different fields of service. In 1896, during the ministry of Dr. J. D. Jones (now of Bournemouth), Miss Frances Hare went to take up educational work in Madagascar. Throughout the thirty years of her service Miss Hare has kept in constant touch with many friends in the Church, who have followed her career of devoted service with love and respect.

In 1908 Newland called as its minister, Rev. Geo. Barrett, whose untiring devotion to the work of the L.M.S. in all its branches, is widely known. He was for a long time a member of the India Committee and of the Candidates Committee, and in 1921 was chairman of the Board of Directors. The Church had other ministers from whom it received leadership in missionary affairs. Before Mr. Barrett there had been the Rev. H. H. Carlisle, M.A., and afterwards came the Rev. R. Morton Stanley, M.A. Service for the world-wide Kingdom was the breath of life to him, and it was no wonder that some of the younger folk of the congregation were moved to offer themselves to the L.M.S.



The late Rev. Geo. Barrett

Miss Lottie Stanyon, B.A., of Ketton Church, Rutland was a missionary enthusiast when she came to Lincoln, and always keenly interested in Study Circle and other missionary work, and it only needed the zeal of such a minister to convince her that her real sphere of service was the Mission Field. She was accepted by the L.M.S., and in 1919 sailed for Mirzapur in North India, where she worked until the Society handed over the field to another Society. Miss Stanyon is now doing educational work at Salem in Southern India.

Early in 1920, Rev. H. P. Bralsford, who had been associated with the Church until his college days, left for work in the Gilbert Islands, and in September of that same year Miss Doris Hayes sailed for Nagercoil in Travancore. There she was assisting with Primary Educational work, until Mrs. Arthur Parker left on furlough, when she took over the Lace Industry. She has also had considerable experience in Zenana work.

Later still in 1920, Miss Edith Lane (a member of the John Robinson Memorial Church, Gainsboro), during the time she was attending Newland, went out for the Society to Shanghai. There she has

Six Members Abroad

Lottie Stanyon
(Salem)

Edith Lane
(Shanghai)

Doris Hayes
(Nagercoil

5016

5019

A Live Church in Lincoln

been on the China Mission Administration Staff as assistant to the China Treasurer.

Early this year, the present minister, Rev. G. K. Davies, M.A., arranged a very rare type of social evening, when the Church welcomed *all these five missionaries*, who were all at home on furlough, and heard them tell of their service in the field. Miss Marjorie Lambert, now working for the Zenana Medical Mission in India, is also a member of Newland, and the Church looks forward to welcoming her when she arrives for furlough.

The Church usually raises about £150 a year towards the income of the Society, besides having made several special efforts to help particular pieces of work in recent years. The last time Miss Frances Hare was home on furlough £50 was raised by the ladies of the congregation to further her particular work. In 1922, after a five days Exhibition on "The Isles of the Sea" £71 was sent to the Society, whilst in 1924 at a Special Missionary Luncheon £45 was raised for the fund for a Missionary Ship. This was the result of the enthusiastic talks given by Rev. G. H. Eastman, of the Gilbert Islands, on the work and need of the L.M.S. in the South Seas.

At the present time special efforts are being put forward on behalf of the Campaign, the most successful of which is an "Every-Member Canvass" of the Church and Congregation.

A Visit from Gandhi

To the Bangalore Girls' School

MR. GANDHI has been paying a prolonged visit to the Mysore State. The first few weeks were spent recruiting his health at the little hill station of Nandi Droog. Here many people came to see him, and some of our missionaries had the pleasure of talking with him. Later he toured the state in the interests of his Khadi (hand-spun cloth) campaign, making Bangalore his head-quarters.

Some members of the staff of the L.M. Girls' High School took this opportunity of visiting Mahatma, and were delighted with their reception. He was not the grave, gaunt, rather tragic figure some photographs represent. His face was wreathed in smiles; he showed a truly human love of teasing, and a delightful sense of humour. Miss Mathai, the acting head-mistress of the school, asked him to come and see the girls. It was finally decided that he should come on July 29th and meet a company of missionaries subsequently.

When the great day arrived a crowd of women and children sought admission, but in addition to the staff and pupils of Mitralaya, only missionaries of the London Mission, the staffs of two L.M. girls' day schools and the Wesleyan Mission School associated with ours, were allowed to be present. The proceedings opened with the singing of Kipling's children's Hymn "Land of our Birth." Then an address was read by a Sixth Form girl.

Mr. Gandhi thanked the girls warmly, and spoke to them on one line of the hymn "No maimed or worthless sacrifice," urging the need of the sacrificial element in all work that is to help others. Then a small child placed round Gandhi's neck a garland of spices made by the pupils. He greatly embarrassed her by putting it twice round her neck and finally made her sit by him with the garland encircling both of them. He accepted it when he learnt the girls had made it themselves.

The head-mistress thanked Mr. Gandhi for his visit, expressed her sympathy with his aims, and her hope that under his leadership India would be freed from customs and regulations that bind people down.

The proceedings closed with the singing of the school song in English and Tagore's National Anthem in Bengali.

Subsequently Mr. Gandhi met the Bangalore Missionary Conference. When asked whether he thought the work missionaries were doing was right or wrong, he replied, after a moment's thought, "You are doing the right work in the wrong way." He emphasised the value of right living and seemed to hold preaching of little value, "But," he added, "if *you* think the voice within is directing you to preach and work in this way, it is only right for you to obey."

Board Meeting Notes

THE Home Secretary announced at the Board Meeting on September 28th that the new home for the Society was nearing completion, and that the official celebrations will take place in the week of the May meetings next year.

The Call to the Churches

The financial statement to the end of August showed very little variation from the previous year. The Directors had asked for replies from the constituency as to the increased help which may be looked for. It had been necessary to fix November 18th as the latest date for the replies, because the Consultative Committee had to meet and consider the nature of the response before preparing its report for the Board, which is to meet on December 7th to decide if withdrawal is necessary.

Reception of Missionaries and Others

The Board had a long and interesting reception of missionaries and others. Miss Helen Davies, of Hong Kong, met the Directors for the first time about forty years ago. She was then a trembling candidate who, being asked if she could sing and do fancy needlework murmured that she hoped there might be other things she could do in China. The "other things" have found Miss Davies, and the story of the Ying-Wa Girls' School proves that she did them. Now Miss Davies goes back to Hong Kong and her beloved work as eagerly as ever, and whatever distractions may afflict China, they will not silence the welcome she receives at Ying-Wa.

Dr. and Mrs. Reynolds Turner are going back to Hweian, South China. Dr. Turner has already been out twenty-seven years. He spoke of the people whom he serves as having heard and uttered splendid schemes for the service of all. They were now discovering that self-sacrifice was needed for their accomplishment.

Missionaries returning to China

To the same district Miss A. M. Horne returns after thirty-four years' service, for China. Miss E. S. Livens goes back to Siaochang after her third furlough, and Miss Carol Lenwood goes with her to take up again her service to the women of North China.

The plans for handing over the Benares Mission to another Society had included the transference of Mr. and Mrs. J. C. Jackson to South India, but the people on the spot called Mr. Jackson back because he is the fittest leader in the new evangelistic enterprise among pilgrims.

Others going to India were the Rev. Lewis J. Thomas returning to Gooty, Mr. Headland for Calcutta, Dr. Gladys Falshaw for Erode.

Mr. and Mrs. E. C. Baker returning to Madagascar, Mr. Dugmore going out again to South Africa and Rev. Timothy T. Lew, leaving for America, were also received.

Of those missionaries who have recently retired from service the Board had the satisfaction of expressing its thanks to Rev. A. P. Lansdown, (Shanghai), Rev. J. Wallace Wilson, (Hankow), Miss E. M. Turner, (Almora), Mr. Stowell Ashwell, (Madagascar), and Rev. Bernard Upward, (Hankow).

The Directors received Mr. and Mrs. F. B. Broad, on the retirement of Mr. Broad after forty-three years' service in the Foreign Office at Head-quarters. Mr. Broad's devotion to his work during those years has not been exceeded by that of any other in the Society, and he will be followed in his retirement by the good wishes of many who have been happily with him in the past.

Miss Helen B. Calder, one of the Home Department Secretaries of the American Board of Commissioners for Foreign Missions, met and addressed the Directors, and the Rev. V. A. Barradale, M.A. (Foreign Secretary) was cordially welcomed after his visit to the Mission Stations in Papua and the South Sea Islands. During the morning, Mr. J. H. Oldham, Secretary of the International Missionary Council, spoke on the Meeting to be held in Jerusalem next year.

Luncheon Hour Talks to City Men

These Luncheons are held in the Memorial Hall, Farringdon Street, from 1 to 2 p.m. on alternate Wednesdays, and the charge is 1s. 6d.

November 2nd—"*What the World Call has Meant to the Church of England.*" Speaker: Colonel Sir Robert Williams (President of the C.M.S.).

November 16th—"*Great Britain and India.*" Speaker: Rt. Hon. The Earl of Ronaldshay,

November 30th—"*Australia.*" Speaker: Rt. Rev. the Lord Bishop of London.

Luncheons for Business Women

These Luncheons are held in the Memorial Hall, Farringdon Street, E.C.4, from 1 to 1.50 prompt. The charge is 1*s.* 6*d.* All business women are cordially welcomed.

November 9th—"*The Women of Africa.*" Speaker: Miss Margaret Wrong.

November 23rd—"*A Primitive People in the World Tangle.*" Speaker: Mrs. Hooper, of the Church Missionary Society.

A School Inspection and What Came of It

By C. F. RICH, of Isuleilei, Fife Bay

THE empty, aimless life of an average New Guinea village offers little scope for the practice of Christian virtues, and most of the Missionaries there are agreed that Industrial or Technical training is an essential part of their Mission work. Recently the Government has also awakened to this fact; and the news that a Technical School expert had been appointed to examine and report on this teaching wherever carried on, was welcome news. The expert arrived, having had from the last station, such a trip in a small bobbing launch, on a rough sea, as to put him out of humour with any work in Papua, whether technical or otherwise! However, he *did* arrive, and being a sympathetic Christian man was able to rise superior to the very real discomfort of travelling in Papua. He (Mr. Greene) spent four days at Isuleilei, Fife Bay, and inspected thoroughly all work that was being done amongst both boys and girls and the methods of teaching employed. The station has always stood for industrial work, which is only another way of helping men and women to stand on their own feet. The work, however, had always been hampered by want of equipment, buildings, and time, on the part of the missionary with multifarious duties, to give to the teaching of it. There has always been a number of about 100—a few more or less—waiting for this teaching, all splendid material for a Technical School. So the opportunity of advice and guidance which Mr. Greene was able to give was hailed with delight. Alas, what he considered necessary to carry on the work really efficiently sounded like a fairy story! After an exhaustive inspection, and a thoroughly helpful time, the expert went his way, and the question remained: What form would his report take? The report arrived, and was some reward for twenty years of struggling, along industrial lines, in the face of heavy odds. As a result of the report on the technical work already being done at Isuleilei, the Government offered the sum of £700 to build and equip a proper Technical School, and offered further to pay the salary of a qualified instructor to take charge of it. It was like the realisation of a dream! All this was of course subject to the approval of the Society, as voiced by the Papuan Committee. This approval was forthcoming, and affairs were set moving. Part of the equipment was a small saw-mill plant, by the possession of which all timber necessary for school use is obtained, being cut in the bush, and sawn in the mill. This saw-mill was installed first, and with it all wood, used in the construction of the school proper, has been cut. Boat-building and repairing is perhaps the most useful department of the school. Many Papuans own small boats. To the Fife Bay School they may bring their boats, and have them repaired and set in order by Papuans, at a price well within their reach.

Small boys put in some hours per day in addition to the usual elementary school work, and become used to the handling of tools by doing small wood-work. Drawing to scale, and working from the plan so drawn, is part of the curriculum of the school. Very shortly after the commencement of the school the Government asked that the repair and reconditioning of one of their schooners might be undertaken there. This was done, and the Director of Works professed himself more than satisfied with the character of the work put into it.

[*Photo by V. A. Barradale*

The Church at Isuleilei

THE CHRISTIAN WORLD-MISSION

I
The Christian Message

(This is the first of a series of articles dealing with the main issues to be presented to the meeting of the International Missionary Council to be held at Jerusalem from March 24th to April 8th, 1928. The International Missionary Council represents through the National organisations of co-operating missions practically all the missionary societies in the world except those of the Roman Catholic Church. The Council will be enlarged for the Jerusalem meeting by the inclusion of considerable numbers of delegates from the indigenous Churches of Asia and Africa.)

CHRISTIANITY is a religion with a world-wide mission. Christians may not always have realised this fact; there have always been those who have refused to acknowledge the missionary obligation, and there have been times in the history of the Church when it seemed as if almost the whole Church had completely forgotten it. Nevertheless, the universality of its message is a true and vital part of the Christian religion, for it is based upon the teaching of Christ himself, and upon the vital stuff of Christian experience. Nothing is more certain than that the great historical pouring forth of Christianity into the world sprang from certain definite beliefs about Jesus Christ. Men have believed that there is a purpose of God in the world visible throughout human history, becoming most clearly explicit in the chain of event and revelation which led through the Jewish prophets and people to Jesus Christ, consummated and fully revealed in Him. The most important thing which Christians have to say in the face of the need of the world is that in Jesus Christ, in His work, His teaching, His Person, and in the relation to God mediated by Him, lies the only salvation for mankind.

It is said on many hands that to-day this central conviction is weakening, and that the missionary movement which proceeds from it is therefore becoming deficient in the passion which is its life. It is at least true that the claim of Christians to make disciples of Christ among all mankind is being subjected to attacks of various kinds, and this at a time when the tasks that confront the missionary movement are greater, more urgent, and more difficult perhaps than ever in the past.

Western Civilisation under Criticism

One line of attack proceeds from the widespread criticism of Western civilisation both in the West and in the East. The world-wide calamity of the War, the questionings which were caused or increased by the War regarding the very foundations of Western society and its permanent strength, have made many men doubt whether the religion which has been so intimately related to Western civilisation, has any message for other parts of the world. Some people in the West feel this enough for the nerve of their missionary enthusiasm to be cut, and it is felt far more universally in the East. If among educated men in Asia to-day Christianity is the subject of inquiry and even of acceptance, it is not because of its Western connection but in spite of it.

Eastern Nationalism and the Comparative Study of Religions

Another angle from which attack has come is from the comparative study of religion. Few people, possibly, know much about the great non-Christian religions, but many people know something, and it is widely, though perhaps vaguely, accepted that there are true and noble elements in the non-Christian faiths. Men have come to feel that God did not leave himself without witness in any land, and that in all lands some men have longed for Him and found something of Him. Many have gone on to argue that even though non-Christian religions may be held inferior to Christianity they ought to be left to continue their evolution, and that it can only be harmful to attempt to transform them, or to supplant them by radical processes. Here again, if these ideas exist in the West they exist much more widely in the East. Western scholars have joined with Oriental scholars in bringing to light the treasures of the ancient religions; the rising nationalism of the East is proving a powerful ally, and able men have set to work to represent and defend these religions, cleansed from much of the superstitious elements that cling to them, as not less true, perhaps more true, than Christianity. A little imagination will enable one to realise how difficult is

the struggle which confronts the young Christians of India or China in presenting the Christian faith in the face of Hinduism, Islam or Buddhism under present conditions.

Conditions Favourable for the Missionary Gospel

Yet, on the other hand, we are living in days when the conditions are more favourable to a revival of wholehearted Christianity than ever in recent history. Science is everywhere making a move for the recognition of the spiritual, and Religion is realising that Science may be, not an enemy, but an ally. The labours of scholars have made it easier for men to-day to see more clearly the figure of Jesus Christ than perhaps for any other generation, with the result that among all nations there is no figure so closely observed as His, and none on which the thought of mankind is focussed as on Him. Such a book as Dr. Stanley Jones's "Christ of the Indian Road," indicates how in one country, where nationalist passion runs high, and political feeling tends to the depreciation of everything to do with the West, the figure of Jesus has come to occupy the centre of the scene. The time, therefore, is ripe for a new attempt to set forth the missionary gospel of Christianity, but it must be done by something more than mere repetition of the old. What is needed is an attempt to set forth the essential gospel in relation to all that the advancing ages have taught and are teaching us of God, and in relation also to the human longing for God as shown in the ancient world religions. To aid in this process will be one of the major tasks of the International meeting to be held at Jerusalem at Easter. In a sphere where a vast literature exists an attempt will be made at a fresh approach. Papers have been prepared by scholars of world-wide reputation, dealing with Hinduism, Islam, Northern and Southern Buddhism, Confucianism, and with what may conveniently be called secular civilisation. These papers have been prepared in consultation with individuals and groups, and will represent widespread study and long experience. They will approach the fundamental issue from the point of view of *spiritual value.* The question, that is to say, will be asked, "What is it that the devout Hindu or Mussulman really lives by? What are the positive spiritual values that he finds in his religion?" Alongside of this, the other question will be asked: "What are the spiritual values found in Christ and only in Him?" The effort will be made to set the living experienced reality of Christ in relation to both the positive treasure and the acknowledged lack and need of the world's faiths.

It may, perhaps, be added that the study which is going on, and which has a practical objective as its end, will not cease with the Jerusalem meeting. It will continue, let us hope, in ever widening circles, so that some of the best Christian thinking in West and East alike may be brought to bear on the never-ceasing task of the presentation of the Christian Gospel, and those who all over the world are sensible of the strain under which they carry on their work, and of their need for better help than they can obtain, may feel their hands to be upheld and their hearts strengthened.

WILLIAM PATON.

OTHER ANNOUNCEMENTS

Our Stamp Bureau

Are you starting a stamp collection for your boys. Gifts of good stamps for sale are always welcome. Collectors are invited to write for selections. All proceeds go to the funds of the L.M.S.

Mr. T. Earl, 4, Westcliffe, Kendal.

September Cross Word Result

The first six correct solutions opened were from
Mrs. E. A. Hawkins, Weston-super-Mare.
Miss P. Wortley, Huddersfield.
Miss Mabel Bartlett, Redland, Bristol.
Miss M. Grime, Chorlton-cum-Hardy, Manchester.
Miss Edith Stevens, Burgess Hill.
Miss J. E. Clarke, Holcombe, nr. Bath.

To these six, copies of R. O. Hall's *China and Britain* have been sent.

Eltham College

Owing to the resignation of Mr. H. Pearson, who has been appointed Headmaster of Tettenhall College, a Housemaster is required. The post is one of great importance and offers great opportunities. There are ninety-five boarders, eighty-three of whom are sons of missionaries. The Housemaster has two assistants to help him. For particulars, apply Headmaster, Eltham College, S.E. 9.

The Headmaster is also looking for a capable and experienced married man, who, with his wife and very able assistance from the existing staff, can look after twenty-one boarders, aged six to ten, and teach elementary subjects, such as arithmetic and English. The lady must be thoroughly experienced in managing little boys, but has no catering duties.

HERE AND THERE

A Northern Friend

Mr. Thomas Kemp, J.P., of Dalkeith, is well known in journalistic circles in the North as well as amongst Congregationalists. Another of his interests is photography. The excellent portrait of the Rev. Robert R. Turner, M.A., which appeared in our September issue was from his competent hand.

Burnley's £72

Burnley Women's Auxiliary held a Café Chantant. After tea, a programme was carried out by the young people of Hollingreave, including A Chinese Play, entitled "The Blue Bowl." Then there was a lantern lecture on "India's Lotus Buds," by Rev. L. Wide, who spoke of child life in India. As a result of the effort, the Society will benefit to the extent of £72.

R. Stewart Wright

The Congregational Church at Haydon Bridge has decided to place a stained-glass window in the West side of the Church to the memory of the late Rev. R. Stewart Wright, I.M.S., F.R.G.S., R.S.G.S., who died at Whangerei, New Zealand, in April, 1926. Mr. Wright was on three occasions Minister of this church. The Church Secretary is Mr. Douglas Dick, " Broomlee," Haydon Bridge.

A Word in Season

Last night after my meeting at a down-town church (in Sheffield) a mother told me that last year her little son had gone to a shop to collect for the Ships, and had been turned down on the ground that "the colliers were out and times were bad". He heard his father read out of the paper later that the colliers had gone back—whereupon the boy went back to the shop with the news, "The colliers are back—*now* will you give me something for the missionary ships?"—he got 6*d*.! (*From a missionary's letter*).

A Week of Prayer

In the Church of England, St. Andrew's Day has long been observed as a time of prayer for Missions. The use of that occasion has spread to other Churches and the Conference of British Missionary Societies issues a leaflet "A Call to Prayer" which will do much to direct and stimulate prayer. (The leaflet is 1d. or 3/6 for a hundred post free); arrangements are being made for Mr. Basil Mathews to broadcast a message on Sunday evening, December 4th, which will fall in with the thoughts of those who observe the week Nov. 29—Dec. 6 as one of prayer for missions.

One of the Best

" Miss M. L. Christlieb's *An Uphill Road in India*, is one of the best missionary books we have ever read. It is a modern St. Mark, filled with graphic little pictures of the missionary's life and work. No one can read it without being confronted with the appalling nature of the missionary's task: the power of custom and tradition, the grip of sin, the never-ceasing effort to hold what has been gained, the endless discouragements, are all vividly portrayed. Miss Christlieb has written a book which deserves the widest circulation. It lives from the first page to the last, and cannot fail to do much good."

(*Dr. Albert Peel in the Congregational Quarterly—Oct.*)

Help for Neyoor

From the missionary point of view, more than ordinary interest attached to the wedding, at Southport, on September 15th, of Ian Morison Orr, M.B., Ch.B., and Marjorie Violet Bentall. Dr. Orr comes of a family well known in Congregational circles in Scotland. His grandfather—the late Mr. John Orr, J.P.—was President of the Congregational Union of Scotland, as well as being President of Dundas Street Congregational Church; and his father, the saintly Mr. James M. Orr, was President of the same Church until his death, about a year ago.

Miss Bentall is a daughter of Dr. W. C. Bentall, of Southport, formerly missionary in the great Medical Mission at Neyoor to which place Dr. Orr and his wife are now going.

Mother India and Sister India

Miss Mayo's book *Mother India*, which was reviewed in the CHRONICLE for October, receives much attention in the Indian papers. Writing in the Calcutta *Guardian* of September 15, Dr. Macnicol says "Such a book as this poisons the relations between peoples," and "We do not desire co-operation in the cause of India rendered in such a spirit." These are

strong words. Fortunately the reader who wishes to know the truth about home life in India, can turn to another book with the certainty that it is written by one who loves the people, and knows what depths of good there are in men, both Indian and British—as well as depths of evil. That book is Miss Christlieb's *An Uphill Road in India*, (Livingstone Bookshop, 6*s*., postage 5*d*.). Miss Christlieb has thirty-four years of experience to set over against the few months spent in India by the author of *Mother India*, and she too has the pen of a ready writer.

A SEVENTEENTH CENTURY VIEW

"I hereby let all men know that a schollar, a graduate, a teacher, well borne and friended in England; not in debt nor disgrace; without any persuasion (but God's and his own heart) did voluntarily leave his warme nest, and to the wonder of his kinsmen and amazement of them that knew him undertooke this hard but heroicall resolution to go to Virginia, and helpe to beare the name of God unto the Gentiles"

(Wm. Crashawes testimony to Alexander Whitaker who went to Virginia in 1611)

"Sandy" Hsia

"Locally the most notable testimony to the changing conditions in China is the transfer of the Medhurst Boys' College on this compound from Mission to Chinese control, and the appointment of a Chinese principal, Dr. C. L. Hsia, known to his intimates in the Mission as "Sandy." Dr. Hsia was a student at our Tientsin Anglo-Chinese College. Later he went to England and entered Mill Hill. He was afterwards a student at Glasgow and Edinburgh Universities. He is a B.Sc. of Glasgow, and an M.A. and Ph.D. of Edinburgh. For his doctor's degree he wrote a treatise on "China's International Relations." He is to all appearances a mild unassuming man, of thirty years of age, or a little more. He is much looked up to, both by Chinese and foreigners.

It is a very fortunate thing that Medhurst College has secured a British-trained Chinese of such academic distinction, and of such fine Christian personality as its new Principal. He has married a Chinese English-trained lady, known to many people in England as Mabel New, a daughter of a family which has long been a tower of strength to the Chinese Church at Makachoen, in Shantung Road, where she plays the organ. They have a most delightfully fat and cheerful youngster, David, who celebrated his second birthday a week ago.

(Letter from F. H. Hawkins—Shanghai)

Scientists and Missionaries

Sir Arthur Keith's Testimony

It has become a regular feature of the yearly meetings of the British Association for someone to repeat the old comment that missionaries bring about the decay of interesting customs among primitive peoples.

It has been so often answered that it hardly seems worth while drawing attention to it again. It is not the missionary only who causes the disappearance of native customs. If scientists wish to preserve customs like the Papuan Initiation ceremonies they will have to lay a restraining hand on commerce and upon civil government as well as upon missions, for the one causes young Papuans to move about and widen their outlook, and the other requires such labour that there is no time to spend in the elaborate preparations entailed by the ceremonies. After all there are many customs among primitive people which they themselves wish to drop when they find them retarding their advancement, and the world at large will not suffer greatly if those customs go.

However, missions have had warm support among scientists. Darwin's remarks on Tahiti are often quoted, and are a heavy weight on the missionary side of the scale. This year's President of the British Association, Sir Arthur Keith, joined the helpful side when he wrote in his foreword to Neville Jones's book "The Stone Age in Rhodesia": *"England is proud of her missionaries, particularly of those who carry with them into the remote parts of Africa not only the Gospel of Christianity, but also that sympathy and understanding which is born of a knowledge of native ways of thinking and of Primitive customs."*

Dawn in Africa. *By Mabel Shaw.* (*Livingstone Bookshop, 1s. 1d. post free.*)

MISS MABEL SHAW, the head of our Girls' Boarding School at Mbereshi, draws us vivid pictures of girl life in Africa. Mbereshi will never be just a name after reading *Dawn*, but a place of happy, romping children, and of young girls striving hard to keep their homes pure and clean, and to bring up their own little ones to follow the way of the Chief. The way is hard for them, and the temptations of the great mining compounds, where so many of the girls go with their husbands, cause them often to fail, but we are proud and glad to have made their acquaintance, and to count Chungu, Lise Mulenga and the others among our friends. The following two stories are taken from the Epilogue to *Dawn in Africa*.

"Was it worth while? Had she given ten years of young life for a dream? What was there to show for it all? . . .

Looking out into the darkness of the forest, she (the missionary) thought of one night when Nsama, Kabwe and about five smaller children had been alone in the forest. They had been returning to school from their homes, a six days' journey distant. Their fathers had paid two men to carry the girls' loads and help them along and protect them on the way. But the second day out the men had refused to go any farther; they left the children with their loads, alone, helpless. It was Nsama who took the lead. "We must go on to school, we ought to have been there a week ago. We'll all have to help. Now let's stop crying; it will be rather fun, we'll tell everyone we meet that our fathers are just behind, then no one will harm us." . . .

With them was Rachel, Kabwe's little sister, coming to school for the first time, far too small to walk the seventy-six miles that remained. "You and I must carry her in turns until we can find someone to go ahead into Mbereshi to ask Mama to send out to meet us," said Nsama to Ethel. So on they went, seven children in the forest alone, on a road where there were few villages, each child heavily laden.

They came in very footsore one evening. The whole school ran out to meet them, and they spoke with laughter of their adventures with no thought of the courageousness of it.

"When you were alone at nights, were you not afraid?"

"No," said Nsama with a laugh, 'we had God with us." . . . .

She saw once again a little group of the children sitting before her, mere babies. She was talking to them of the cup of cold water given in a Great Chief's name. They had sat staring at her with wide, round unblinking eyes, and when she stopped they had tumbled over one another like young puppies, bubbling with life and merriment. Two days later, while she was having tea on the upstairs verandah of her house, watching a long caravan of men carrying loads pass down the main road, she had heard the scuffling of little feet. Looking down, she had seen a file of children, eight or ten of them, come out of the school gate, each baby thing carrying a cup of cold water on its steady little head. On they went in silence to the main road, where the strange men were passing. There they knelt, took their cups in both hands* and held them out. The great men, in silent amazement, put down their loads, and they too knelt, and with both hands took the offered cups.

She had followed them, and when they saw her, they said with radiant smiles: "We are giving cups of cold water in the name of the Great Chief."

She stood up; the splendour and glorious adventure of the quest pulsed and throbbed through her. Worth while? Oh, most gloriously worth while! . . . A dream? Then the most splendid dream that ever stirred the heart of man, the dream of the blessed and glorious Kingdom of God.

* In Africa, to give and receive graciously, one holds out both hands.

An Africa for Africans. *By Arthur S. Cripps* 1927. *Longmans, 9s. net.*

THIS is a book which illuminates the African land difficulty. It is written by one who has been twenty three years a missionary in Southern Rhodesia and loves the Africans. "Segregation" is now one of those dangerous words which bring only a seeming peace. It is needful that everyone should understand what it means in practice, what present and future dangers to the African lie hidden in the word unless it is carried out with even-handed justice.

These matters Mr. Cripps writes about from the point of view of one who understands the African and believes in him.

DR. LEW

From Punch, Oct. 5th.

Dr. Timothy Tingfang Lew, an eminent Chinese theologian, has recently occupied the pulpit at the City Temple.

We welcome among us to-day,
A most distinguished guest,
Who comes from far Cathay—
A preacher splendidly dressed,
With a hood of scarlet hue,
And a skirt of peacock blue.

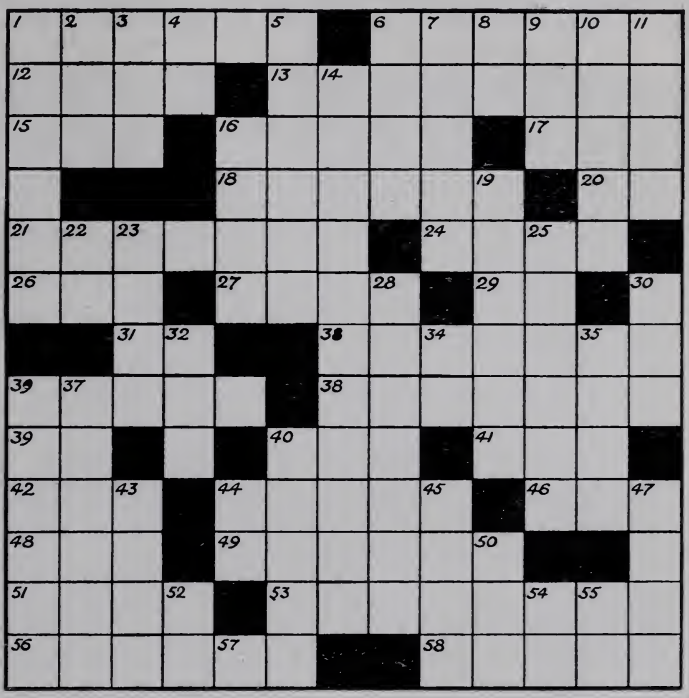
We cannot, of course, refuse
To honour his high uplift,
His very enlightened views,
Or his great linguistic gift,
For besides his native Chinese
He speaks seven tongues with ease.

But *Punch* is free to own
He is also charmed by a name
Which is worthy of being blown
On the resonant triumph of fame
With those of Wellington Koo
And the Bishop of Rum-ti-Foo—
Timothy Tingfang Lew.

Chronicle Crosswords

Mostly African

Solutions should be marked "Crosswords" and addressed to the Editor, London Missionary Society, 48 Broadway, Westminster, S.W.1. They will be opened on Tuesday morning, November 15th, and a copy of Mr. Edwin Smith's book "The Golden Stool" will be awarded to the senders of the first six correct renderings opened.



CLUES ACROSS

1. Lake discovered by "14 Down."
6. Charred by fire.
12. African disease.
13. Birthplace of "14 Down."
15. Soul (Fr.)
16. Weapon used by a namesake of "14 Down."
17. Before.
18. Island in Lake Tanganyika.
20. Preposition.
21. African river.
24. Always.
26. Suffix denoting a collection of facts.
27. To go.
29. Preposition.
31. To whom the L.M.S. appeals.
33. The L.M.S. work in Africa is this.
36. "14 Down" died here.
38. "14 Down" worked among these.
39. Negative.
40. British Temperance Society (initials).
41. London Missionary Society (initials).
42. Native potato.
44. Used by natives as an ornament.
46. What cannibals did to their victim.
48. Same as 26 Across.
49. Contradicts.
51. The Dictionary is helpful (initials).
53. A successful missionary does this.
56. A metrical foot of two syllables.
57. Ourselves.
58. Tree from which poison is made, for the "Trial by Ordeal."

CLUES DOWN.

1. Two African lakes share this name.
2. Same as 42 Across.
3. Dread.
4. Steamship (abb.).
5. Gleaming brightly.
6. Scene of historic marriage feast.
7. Cosy fireside nook.
8. New Testament (initials).
9. Change colour.
10. Missionaries try to correct this.
11. A chain of rocks at sea.
14. A great missionary and explorer.
16. Not straight.
19. Converts make this.
22. Indefinite article.
23. The missionary's wife is often called this.
25. This is a puzzler.
28. Powerful.
30. Fellow of the Geological Society (abb.).
32. An English tree.
34. Half of "over."
35. Most birds make one.
36. A boys' school flourishes here (Matebele).
37. "14 Down" got through to this place on the West coast.
40. Dutch-African farmers.
43. To mutilate.
44. Te Deum (initials).
45. A former missionary at Hope Fountain.
47. Otherwise.
50. An instrument for cutting.
52. A grade of pencil.
54. In Africa (initials).
55. Modern Version (initials).

October Crossword Results.

The first six correct solutions opened were from:
Mrs. M. H. Lacy, Alton.
John H. Haynes, Twyford.
Miss M. Scott, Billericay.
J. L. Livesey, Sheffield.
Miss J. M. Yeaxlee, Letchworth.
J. Todd, Leominster.

To each of the above a copy of *Through Eastern Windows* by Miss A. J. Marris has been sent.

October Crossword Solution.

ACROSS.—1, Bengal; 6, Madras; 12, Ocean; 14, Delhi; 15, W.S.; 16, Irene; 20, As; 21, B.M.; 23, Hyderabad; 26, Bk.; 27, Aer; 28, Colombo; 29, Mai; 30, Yd.; 32, Lanes; 34, N.M.; 35, Idea; 38, Slog; 40, Jaipur; 41, Bombay; 42, Teak; 45, Peel; 46, Lo; 50, On; 52, Art; 53, Benares; 55, A.R.A.; 56, H.S.; 57, Ahmadabad; 59, E.G.; 60, C.B.; 61, Prune; 62, R.A.; 64, Rased; 67, Sadhu; 69, Editor; 70, Neyoor.

DOWN.—1, Bombay; 2, E C.; 3, New; 4, Gash; 5, An; 7, A.D.; 8, Dead; 9, R.L.S.; 10, Ah.; 11, Sikkim; 13, Heron; 16, Idol; 17, Relay; 18, Names; 19, Ebbs; 22, Mediators; 24, Y.C.; 25, A.O.; 26, Bangalore; 31, Nepal; 33, Elmen; 36, Die; 37, Auk; 38, Sop; 39, O.B.E.; 43, Lunar; 44, Koran; 46, Lahore; 47, Hemp; 48 Madura; 49, Bebe; 51, Nagpur; 53, B.H.; 54, S.A.; 57, Abet; 58, Dray; 60, C.S.I.; 63, Ado; 65, Ad.; 66, Do; 67, S.E.; 68, Ho.

NEW PLAYS

For Senior Scholars and Adults

JOHN SMITH. *By A. R. Headland.* A Chronicle play in eight scenes for 30–40 characters. Negro costumes may be borrowed, 8s. 6d. Words, 8d. post free.

WILLIAM CAREY. *By Leslie Artingstall.* A Chronicle play in three acts. 21 English, and 12–18 Indian characters. Time, about 2 hours. Costumes for Indian characters, 6d. each. Words, 1s. 2d. post free.

PAUL THE ADVENTURER. Six episodes in the life of the Apostle Paul. 20–30 adult characters. Time, 1¼ hours. Costumes made locally. Price, 7d. post free.

OUTCASTE ; or, THE BEST FOR THE WORST. *By Mrs. J. R. McPhail.* An Indian play for 18 or more adults. Time, about 1 hour. Costumes and accessories, 10s. 6d. Words, 9d. post free.

THE SNAKE BITE. *By Amy E. Brockway.* An Indian Medical play for 5 adults and 6 boys. Time, 30 minutes. Costumes, 7s. 6d. Words, 4d. post free.

BAO SAN FINDS OUT. *By Jean Cullen.* A Chinese Medical play for 4 adults and 6 boys. Time, 35 minutes. Costumes, 5s. 6d. Words, 4d. post free.

THE BLUE BOWL. Very suitable for Girls' Auxiliaries. 3 English, 3 Chinese characters. Time, 30 minutes. Price, 2d. Costumes, 2s.

For Boys and Girls

THE CHILDREN WHO SHARED THINGS. A Chinese play for children, with games, nursery rhymes, etc. *By Vera E. Walker.* Words, 2d. net, post free 3d. Costumes for 6 Chinese children and Chinese nurse, 3s. 6d.

WHAT HAPPENED TO RANJI (Revised Edition). A little Indian boy's experience in a Mission hospital. 7 boys and 7 girls, or more. Words, 4d. net, post free 5d. Time, 40 minutes. Costumes for 6 boys and 6 girls, 5s. 6d.

BEDTIME STORIES. *By E. H. Spriggs and V. E. Walker.* A simple demonstration for younger children, depicting Malagasy games, tableaux of home and school life, with three spoken parts for 1 adult and 2 children. Words, 2d., post free 3d. Time, 20–30 minutes. Costumes for 12 native characters, 5s.

BAO'S ADVENTURE. *By H. D. Cotton.* A Medical Missions play. 7 children, 8 adults. Time, 45 minutes. Costumes for all characters except doctor and English nurse, 7s. 6d. Words, 4d., post free 5d.

THE LEAGUE OF THE WORLD'S CHILDREN. *By T. Wemyss Reid, B.A.* A very charming play in three scenes for 2 adults and 6 or 8 children. Price 4d., post free 5d. Time, 35 minutes. Costumes and accessories, 3s. 6d.

The above is only a selection. Please apply for a full list to

Livingstone Bookshop

48 BROADWAY WESTMINSTER, S.W.1

(*"A Complete Book Service."*)

Any Magazine alterations should be in the hands of the Publications Manager by the fifteenth of the month preceding publication.

Temporary Premises during Re-building 1—5 Carteret Street, S.W.1 (Round Corner from Broadway Shop)
Postal Address remains "Broadway"

AN UPHILL ROAD IN INDIA

By M. L. CHRISTLIEB

(See page 260)

A book which *every* L.M.S. supporter who claims intelligent interest in INDIA *must* read.

6s. net (postage 4d.)

Printed in Great Britain by Purnell & Sons, Paulton (Somerset) and London, and published by the London Missionary Society, at 48 Broadway, Westminster, London, S.W.1

For use in Library only

For use in Library only

I-7 1927
Chronicle of the London Missionary
Princeton Theological Seminary-Speer Library
1 1012 00311 4891